

February, 1953

## CONTENTS

|   |    |
|---|----|
| "CRUX EST MEDICINA MUNDI" .....   | 39 |
| <i>By the Reverend Leopold Kroll, O.H.C., assistant superior of the Order.</i>  |    |
| THOUGHTS ON OUR PRAYER LIFE .....   | 42 |
| <i>By the Reverend Wright R. Johnson; Saint Martin's Episcopal School, New Orleans, Louisiana; Priest Associate of the Order of the Holy Cross.</i> |    |
| DEVOUTLY KNEELING .....   | 44 |
| <i>By Anne Trott Talmadge.</i>  |    |
| THE BEATITUDES .....  | 47 |
| <i>By the Reverend Bonnell Spencer, O.H.C.; Prior of Saint Andrew's School, Tennessee.</i>  |    |
| I WILL LIFT UP MINE EYES .....  | 51 |
| <i>By the Reverend Robert Lessing; Rector of Saint Mark's Church, Portland, Oregon; Priest Associate of the Order.</i>                              |    |
| FIVE MINUTE SERMON .....  | 54 |
| <i>By the Reverend S. C. Hughson, O.H.C.</i>  |    |
| 'FATHER, I HAVE SINNED' .....   | 56 |
| <i>By Dorothy Howard; communicant of Grace and Holy Innocents' Church, Albany, New York; member of the Confraternity of the Christian Life.</i>     |    |
| THE ORDER OF SAINT HELENA .....   | 57 |
| BOOK REVIEWS .....  | 59 |
| HOW HUMBLE ARE YOU?.....  | 62 |
| <i>By the Children of California</i>  |    |
| CURRENT APPOINTMENTS .....  | 62 |
| NOTES .....   | 63 |



### The Presentation In The Temple

[February 2]

Chinese



# The Holy Cross Magazine

Feb.



1953

## "Crux Est Medicina Mundi"

BY LEOPOLD KROLL, O.H.C.

Cross is the Medicine of the World."

YOUNG boy was recently heard asking his mother if doctors could ever find a cure for polio. She assured that since they had already found out to prevent diphtheria, small-pox and diseases, they would certainly some ind a way to prevent polio. The young- was silent for a moment or two and out with this amazing observation, n't we lucky mom, to-day we have sci- while in the old days they only had ."

is story was told by a priest of our ch speaking to a group of college pro- rs and students, as an example of what des our young people are acquiring in non-religious educational system. Why are picking up such attitudes from elders, is best illustrated by the follow-

a recent book review of *Great Enter-* by H. A. Overstreet, author of *The re Mind*—the reviewer wrote "As I this volume I thought that it might well

have earned the title "Operation Bootstrap" for by example, preachment and the spread of wisdom he hopes that man will boost himself into a better world. Such faith, such hopes will be welcome words to many."

Now what is done at the life profession of a religious gives the lie direct to all such ideas. For in religious profession a man or woman makes the complete surrender of self to God by means of a religious community and the superior of that community. This surrender is not the giving up of something which has no value—that would be no real sacrifice—but rather is it the handing over to God of that which is most highly valued: our bodies to be used entirely in the service of God, by the vow of chastity: our possessions, so that we may be free and seek our satisfaction only in God by our vow of poverty: our will to obey God through those in authority even in the small- est matters, by our vow of obedience.

Since our God is a generous God, what does He give in return? That which man least wishes—the Cross. In the Order of the

Holy Cross the only thing a life professed can rightfully call his own is the wooden cross given him at profession. This cross of very little intrinsic value, contains in its symbolism a variety of gifts.

First of all it contains within itself all the sufferings, physical and spiritual which may come to us during the course of our lives. Also the trials and difficulties any group of people will find in living together—the peculiar ways in which others talk, or walk or sing in choir, the thoughtlessness of others, the silly prejudices of others. Then there are the failures which may come because a superior gave us a job beyond our capabilities. Finally there will be the uncertainties and doubts in the striving for perfection in prayer, the necessity of going forward in the dark of prayer, not knowing whether any progress is being made until we are humble enough not to take any of the credit for our progress to ourselves. All

of this each must learn to accept as his possession—his Cross.

But along with this, the Cross also stands for the love which Jesus has for us, each one individually. This too, is my possession. Would I have ever dared to ask any human being to die for me such an obnoxious hideous death. Yet our Lord deliberately chose this way of dying to show me how much he loves me, "Greater love hath no man than this, that a man lay down his life for his friends,"—so the Cross we own is a constant reminder of this—no matter how little we realize it, or how little we respond to his love "He first loved us."

Then the Cross carries with it its witness to the fact that we are sinners and there is no health in us. It bears constant witness that we could not even begin to make this surrender of ourselves, let alone renew it more fully day by day, until we are called to make our final act of surrender at the moment of death, when we shall be able to say from the depth of our souls "Father, into thy hands I commend my spirit."

This is itself a cross, for it means learning that painful lesson of humility, of constant distrust of self and whole-hearted trust in God. It is, in a limited sense, possible to have distrust of self without trust in God, but this is only a false humility. By a spurious affectation of humility we seek to escape making any effort, to avoid the responsibilities of the Christian life. The more we fail (as we must if we are truly humble) the more will we be confirmed in our sloth and apathy, till we fall into despair and come to doubt God's infinite mercy. So along with distrust of self we must be evermore trusting in the power of the Cross. "I can do all things through the strength of Christ who strengtheneth me."

The Cross we own witnesses the witness both to our Lord's suffering and dying for us, and to the power, the victory and joy of his resurrection which can avail for ours. "If Christ be not risen then is our preaching in vain; ye are yet in your sins. If in this life only we have hope in Christ, we are of all men most miserable. But

## A VISIT TO THE MONASTERY

Now anyone and everyone can enjoy the beauties of the Monastery at West Park and see the Religious Life as we live it. In pace with the popular appeal of Visual Education, the Order of the Holy Cross offers to lend sets of colored film-slide (2" x 2") to parish groups wishing to study the Religious Life. There are seventy slides illustrating every portion of the buildings and covering the full round of "a day in the life of the monk." Complete description and background information for their effective use is provided by a specially prepared script and a handbook. The latter may be purchased (for \$1.00) for parish libraries, or returned with the slides. The slides are not for sale, but will be sent on loan for the expense of postage and any offering which may be received at their showing. Address requests to: "O.H.C. Slides," Holy Cross Press, West Park, New York.



Christ risen from the dead and become the first fruits of them that slept." I. Cor. 15:14. So, the memory of the Passion always bears witness to the Resurrection and Ascension. The Cross then finally gives us the hope, the assurance of the victory, that we can live up to the fullest implications of our vows. Can we for a moment doubt our Lord's ability to complete the good work he has begun in us? His desire that we become more and more like unto Himself? That there is ever a moment when he would be unwilling or unable to help us? At last it will be true that "When I shall wake up in thy likeness, then shall I be satisfied with it." Can we imagine a greater joy? At long last to be entirely satisfied with what we are, because we are like Christ and do possess the virtues of his Cross.

Victory through death—this is the lesson we must be learning from the Cross if we would see the King in his beauty. As we more fully acknowledge our ownership of the Cross, the more will the victory also be ours.

As we take our part in the life profession of a religious, let us renew our vows of allegiance to our Lord, and reaffirm our faith in the healing power of the Cross.

For those already under life vows this should be a time of real rededication of their lives. As they hear the vows being made they will recall, I am sure, the day when they took the same vows with so much fervor. What a humbling experience this should be as they at the same time recall many acts of unfaithfulness, so little progress in real virtue. But this humiliating self-knowledge should but lead to a renewed trust in the Cross.

For the junior-professed and novices this should stir up in them the desire and longing for that day when they too will be vowed to make this complete offering. It should give them the courage to persevere as they see what the power of the Cross has enabled one who was recently of their number to do.

For the friends, lay and clerical, of the newly professed, this should be the occasion for them to renew their baptismal vows by



which they were professed to the Christian life. For in spirit the vows of religion and of baptism are the same. Every Christian vows to renounce the devil and all his works—which is a vow of obedience, for the chief work of the devil is to make us disobey God and his Church. Likewise we all vowed to renounce the vain pomps and glory of the world, with all covetous desires of the same, which certainly is a vow to strive after the spirit of poverty, not to put our whole trust in material goods and wealth. Finally there was the vow to renounce the sinful desires of the flesh, which while obviously not binding every Christian to live a life of celibacy, does oblige all to a very real purity of heart and life whether married or unmarried.

May we all therefore again generously give ourselves to God, together with the offering which our brother is making of himself. God will be no less generous in giving us the pledge of his love, the Cross, the only medicine for our souls and for the whole world.

(A sermon preached at the Life-profession of Fr. Gill, O.H.C.)



# Thoughts On Our Prayer Life

BY WRIGHT R. JOHNSON

THERE is a great need in the world today for each of us to be vitally concerned with our own personal prayer life. We do live in a society that worships material objects for themselves alone far too often. We live in a society that thinks primarily in terms of the present tense. We live in a society that is concerned with the future only in terms of what it will mean to them as individuals. The idea of where God enters the picture is ignored or not even thought of by a great many people in this—a so-called Christian country.

It is not my purpose here to attempt to discuss the more involved techniques of prayer. We will refer to these techniques incidentally, but will not be primarily concerned with them.

What will be our concern, however, is our attitude and purpose as we approach a prayer life. It should be a very vital part of our whole life, and one that gives impetus and meaning to our whole day. Any prayer life that is vital and effective begins with the attitude of mind and the way in which we organize ourselves for life. Therefore, it is of primary importance that each person systematically and frequently reviews and rethinks his prayer life so that it may become and remain not only the storehouse and beginning point for each day, but also a vital and effective tool that is needed to meet the pressing problems that face us each day.

## I

One of the greatest needs in our present day life is that we become a disciplined people. We can look back to a lack of discipline as the source or one of the chief causes for many of our failures in life. There are areas in our life where we point with pride to the disciplines we have accepted, but the carry-over is far too infrequent into other areas of living.

For example, there is the discipline of sports. The young athlete points with pride

to the fact that he has foregone certain pleasures and enjoyments in order that he may fulfill all of the requirements set up by his coach. If he does it, he is prepared for the contest each week. He goes to bed at a certain time, eats only certain foods that are prescribed, engages in physical exertion on the practice field every afternoon and thus is ready for the important game. When the question is later raised as to the advisability of transforming the principles involved in these disciplines to other phases of life, it sometimes seems as if we were speaking a foreign language. If our life's character is to be strong, these principles must be brought to bear upon us or we fail in our objectives.

There is going on all through our lives a continuous war. This is a war between the physical and the spiritual. We may call it a conflict by any name we choose, but the fact remains that this fight is ever with us. In other generations it was thought that the physical was a bad influence and that it was to be completely curbed. Only the spiritual was of value. In the pursuit of this philosophy, the physical being was subjected to all sorts of torments. Each person had his own way in which he sought (to use Paul's phrase) "to keep under the body." Stone floors took the place of a bed. The body was regularly lashed by small whips and in many cases permanent injury was inflicted to it in the belief that the physical body was an evil thing in itself.

Today, however, we tend to take the other view of the physical. Both the physical and the spiritual have been created by God and both should be used for His honor and glory. We can misuse either or both, but here is where discipline must enter into the picture. We must discipline our body, not mistreat it. We must also discipline our spiritual side so that it can be also offered to God in the way that God has intended.

There are various kinds and types of



Some types of discipline are naturally imposed upon us from the outside, and they are accepted without much thought. The other type is a self-imposed discipline. We learn from both.

Some of the externally imposed disciplines that involve us are the factors of our environment. If we live in a northern climate we must submit every winter to the discipline of wearing heavy clothing, of having proper safeguards against recurring colds, and of great fluctuation of temperature. Another externally imposed discipline each of us has to contend with is the disciplines imposed by those who exert authority over us. We must be at work at a certain time, we must see that our work is satisfactory and on time, we must please those for whom we have agreed to perform certain duties. We are all of us involved with these disciplines in whatsoever part of life it has pleased God to call us.

In addition to these we add certain self-imposed disciplines. Involuntarily we find ourselves doing this. Each of us must make certain decisions about our own life. We find we are living according to a regular, predefined pattern. We get up at the same time every morning, we eat our meals at approximately the same time each day, we work at the places where we have obligations at the same time each day. These are all self-imposed, we may argue, but at the same time, they are decisions we have made for ourselves. They are all part of a pattern of life which we have set up for ourselves. Now we may ask the next question, "What has this all to do with a prayer life?" Briefly, it is a necessary prerequisite, for any prayer life must be woven into the strands of our daily living. Daily living itself can become, if our attitude is right, a most effective prayer in itself.

## II

When shall we pray, and how shall we pray? These are the questions most frequently asked in a discussion such as this. Prayer is the most natural of all attitudes when it is talking with our God. Some people think that they do not know how to talk to God, so they do not pray. We must hasten to



THE RUCCELLAI MADONNA

By Giovanni Cimabue

add here that we all do pray involuntarily for our hopes and aspirations, our doubts and discouragements are all offered up to God even though we do not realize it, even though we deny the reality of prayer. This negative approach to prayer is not what we are concerned with here, however.

Let us stop for a moment here and go back to the question with which we began the last paragraph. When shall we pray? A busy executive recently told me that he felt a real need to develop his own prayer life, but his day allowed no time for it. Since then he has followed a plan something like this. He has begun his day a half-hour earlier in the morning to enable him to begin his day with morning prayers which was a new experience for him. He had not said morning prayers since he was a child. He tries to go to bed a bit earlier in the evening so that his sleep will not be imperilled. Both of these are disciplines he has imposed



upon himself. Persevered in, they will be the beginnings of a very healthy prayer life.

In time these morning prayers will be complemented by evening prayers. When should evening prayers be said? Where possible these should not be left until the moment of retiring. We are usually tired and worn out then. We are not in a frame of mind where we can offer to God the best we have. A time early in the evening is best. When dinner is over and the evening round of activities has not yet begun may offer an ideal time for such an individual to have some time alone with God.

Equally important as to the when is the where. The way in which modern homes are constructed today do not always leave a place where we may shut ourselves away from everyone to be alone with God. It is possible, however, to select a certain place and always say our prayers there. The place itself is unimportant, the fact we continually use it is important. We develop attitudes of prayer when we are there. When we can, we should place there things that will help us in developing prayerful attitudes. These may be merely a cross, or a holy picture, or perhaps something more elaborate or simple. When we have estab-

### Devoutly Kneeling

BY ANNE TROTT TALMADGE

#### I

#### OUR FATHER

The vastnesses that we have groped to hold  
Within our minds, to penetrate and know;  
The distances of stars, the changing fold  
Of cloud on cloud, the ocean's timeless  
flow—

All these become as nothing when we think  
Upon the suppliant words and strive to see  
One fragment clearly, knowing that they link  
Our mortal selves with immortality.  
God gave His Son, and He in turn who knew  
No thought of self, shared with mankind the  
Name

That was by birth His right. Not to a few  
But to all souls, who will believe, the same,  
And for all time commanded that we say,  
Oh, priceless gift—"Our Father," when we  
pray.

lished our place, use it regularly. Make a family shrine where the whole family pray together, and/or individually. It will become a source of strength and power for the whole family.

#### III

The answer to the question of "how pray" depends upon our concept of what prayer is for us, and what it involves. Therefore, if we are going to learn how to pray, we must first gain an insight of what prayer is.

In our very early years prayer for ourselves was asking and receiving. We learned that God answers our prayers, but we did not understand why sometimes he did not do it in exactly the way we desired. The hardest lesson to be learned about prayer is that it must hinge on the petition for the OUR FATHER, "Thy will be done" instead of "my will be done."

Prayer takes in a much greater range than merely prayers of petition. If that be the extent of our growth in prayer, then of course our prayers will not always be answered. We can each develop for ourselves a healthy prayer life by learning to use all the various types of prayer.

Prayer is adoring God, it is praising Him, thanking Him for His great goodness, meditating upon the mighty acts of His redemptive work, recollecting, and finally dwelling in the presence of God. This is the highest form of prayer and will come after the other forms of prayer have been sufficiently mastered. Prayers of petition and intercession are necessary for a well-balanced prayer life, and gain much of their value when they form a part (and only a part) of a larger whole. We hardly dare hope that all of our adult prayers will be answered, but we may be assured that they will if we give ourselves wholly and completely in God's hands. The essential feature of any prayer life is that we must grow in it. Growth is an essential feature of every part of life, and it is just as vital in our prayer life. If we stop growing, we become inbred in our prayer life and it does not have the vitality it needs. We need not worry about that, however, if we put ourselves wholly





THE PRESENTATION IN THE TEMPLE  
By Benozzo Gozzoli

mpletely into God's hands to be used by  
m as His wills. We do not approach this  
the early stages of our prayer life, but  
e more we pray, the less dependent we be-  
ne on any routine type of prayer and the  
ore we joyfully realize we are in the pres-  
ce of the Most Holy. When this is reached,  
know we are standing in the presence of  
d.

The greatest part of prayer comes in actu-  
y (as far as we can) knowing God and  
ng found by Him. The life and example  
our blessed Lord can here become a great  
p to us. One of the difficulties involved is  
t far too often we are tempted to use the  
st tense in referring to Christ. Instead  
saying He was or He did, we should con-  
ually say He IS and He DOES.

We know that the soul of our Lord was  
and IS completely controlled by love. We  
know that it IS completely filled with joy.  
We know that it rests in God in perfect  
trust. We know that it IS filled with all  
power. As our souls become filled with this  
love, joy, trust, and power, we too approach  
to the divine throne possessing what prayer  
was meant to accomplish. It has well been  
said that today we do not believe in miracles  
because we are afraid to believe. True love  
and trust casts out all fear. Like St. Thomas  
we must be not faithless but believing.

#### IV

All of us need aids to prayer. We cannot  
be vague about it. That stifles our prayer  
life. We must be very practical. We cannot  
expect to gain insights to all areas of prayer



at once. It will take much time. We must learn patience in the development of our spiritual life.

We must intend to pray more than we do. A sentence of prayer while at work, a thanksgiving for some blessing when it occurs during the day, recollecting it at night, all of these are a part of our prayer life. Our whole life must be a prayer offered to God.

The most important aid to a prayer life is our rule of life: regularity in what we do

as well as in when we pray. The giving a spiritual tone to our whole day using physical as a means whereby we seek first and primarily God's honor and glory is an essential need that we must cultivate.

Memorizing can be of great help also. Not for the sake of the discipline of memory work, but for the need of a prayer framework on which to hang aspirations and hopes and needs that we know are there.

We have already spoken of the need of a special place to pray. In that connection we also need a personal book of prayers to bring our minds back from wandering away from what we are doing. In our special book of prayers we need a place to jot down prayers of our own composition, thoughts that come to us in prayer on which we may meditate and develop to a completed picture as we enjoy the presence of God.

We need an intercession list: names of people and places that need our prayers, not only our prayers but our personal interest and help. This help need not be expressed in a physical way, but we need to be brought out of our self-centeredness in the stimulus of prayer so that we may know the full and complete joy of praying for others as well as merely adoring and worshipping God and praying for our growth in His presence. Kneeling in an attitude of humility and wearing of some object as a cross or medal will daily and hourly bring our minds back to Him whom we serve, and in whom we live and move and have our being.

This brings us back to the place where prayer must begin. That is, giving ourselves wholly, completely, and unreservedly to God. Then receiving ourselves back from Him to do His will, to offer our lives to His honor and glory. Each one of us must do this in our own way. Not "our own way" as a selfish life for ourselves, but "in our own way" as God shows us the path we must tread. Our prayer life and our life now becomes a living prayer. Together with all Christian people we become like a mighty symphony—all praying to God.

[In writing our Advertisers, please mention The Holy Cross Magazine.]



SAINT MATTHIAS

(Courtesy of the Metropolitan Museum of Art)



# The Beatitudes

BY BONNELL SPENCER, O.H.C.

## II Penitence.

Matt. 5:4. Blessed are they that mourn: they shall be comforted.

MANY modern scholars believe that the blessing promised in all the Beatitudes is the same. It is stated most simply in the first and last, "theirs is the kingdom of heaven." It is rephrased in others to conform with their thought, but its meaning does not change. Hence in the second Beatitude, the comfort promised to them that mourn is not some private individual consolation. The comfort is the coming of the kingdom of heaven. That interpretation greatly broadens the scope of the Beatitude. If the coming of the kingdom is consolation, then the delay of the kingdom must be the cause of the mourning. This lifts the Beatitude from the level of mere personal grief to the heights of spiritual yearning for the triumph of God on earth. It brings it into line with the thought of the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

There is good reason to believe that this is our Lord's meaning. It is confirmed by the similar Beatitude given in St. Luke, in the second person, addressed to the disciples, "Blessed are ye that weep now: for ye shall laugh." (St. Luke, 6:21) In what sense could the disciples be described as they that weep? Over what were they mourning? They were, as we have noted, drawn from the *hasidim*, those who were humbly waiting for God to redeem Israel. Simeon, a member of this group in an earlier generation, is described as "just and devout, waiting for the consolation of Israel." (St. Luke 25) Joseph of Arimathea is called an honorable counsellor, which also waited for the kingdom of God." (St. Mark, 15:43) While they waited, they mourned—that the kingdom was so long delayed, and that meanwhile evil flourished so luxuriantly in Israel and perhaps itself contributed to the delay. They were those that mourned in

Zion over Israel's transgressions and unfaithfulness to God. They could be comforted only by God's coming to His people to redeem them and to restore their spiritual union with God. So Simeon exclaims, when he holds the infant Christ in his arms, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." (St. Luke, 2:29-30)

This was not the only group, however, which looked forward to an act of God by which Israel would be restored. Most Palestinian Jews, smarting under the yoke of Rome, shared this hope. A few, it is true, had become collaborationists with the Romans, and had thereby achieved wealth and power for themselves. They were quite satisfied with things as they were. It is against them that our Lord uttered the woe which is recorded in St. Luke as a companion to this Beatitude, "Woe unto you that laugh now! for ye shall mourn and weep." (St. Luke, 6:25) He knew that their false position would be destroyed by the revolt and destruction of Jerusalem which would occur in the second half of the first century.

Yet our Lord does not include in his Beatitude all those who hoped for God's intervention on behalf of Israel. He said not, "Blessed are they that hope," but "Blessed are they that mourn." Therein lies the precise difference between the disciples, "ye that weep," and the nationalistic Jews. Both groups recognized that the days were evil. But the nationalists attributed the evil not to the sins and short-comings of Israel, but to the Roman tyranny. The evils were to them a cause not for mourning, but for hating. Israel, they argued, was God's people. They were temporarily oppressed and down-trodden. God's own honor was suffering in the captivity of His people, of whom it was assumed that He approved. Their enemies were, perforce, His enemies. Soon He would arise in His wrath, to vindicate His honor and His people, to subdue His enemies, to bring them captive to Jerusalem,



and to establish the Children of Israel in their rightful place as the rulers of the earth. The coming of the kingdom would be the glorious vindication and triumph of the Jews over the Gentiles.

Such were not the thoughts of the *hasidim*, the humble, faithful remnant. They saw the origin of the evil to be the sins and unfaithfulness of Israel. The Roman yoke was but a just punishment which could not be removed until it had been accepted with honest penitence. They recognized in John's call to the baptism of repentance the true announcement of the coming of the Messiah. They flocked to him, to repent, to be baptized, to become his disciples. Our Lord endorsed John as His herald. He drew his disciples from among John's. To them He said, "Blessed are ye that so mourn, for ye shall be comforted." For in Him and to those who would accept Him, the kingdom of heaven, for the delay of which they mourned, had come.

This distinction between those who hoped for divine vindication and those who mourned for Israel's sin is of vital impor-

tance to us today. Many agree that these days are evil. To most, however, the origin of the evil is not to be found in themselves in their social or economic class, in their country, in their Church, in the democratic way of life. In all these, they feel, God must be on their side. All that they stand for and strive to defend is wholly good. The source of evil is elsewhere, in the selfishness of some other class, of some other nations or Churches, in the diabolic way of life that has subjugated eastern Europe and much of Asia and on all sides threatens us. Let us note that it matters not, as far as this classification is concerned, that the latter at least can be proven conclusively to be godless and evil. The nationalist Jews of our Lord's day could with equal ease and justice prove the moral degeneracy of pagan Gentile civilization. But it does not follow that because our enemies are evil, we are good. If we assume that all the evil of these days originates in some other class or nation or Church or way of life than our own, and that God must approve and vindicate our side, then we, like the nationalist Jews of the first century, exclude ourselves from the blessing on them that mourn.

What is the attitude today of the true mourners who wait for the consolation of Israel? They, too, know that the days are evil. They recognize to the full the evil menace of Communism, and the equally evil menace of Fascism, which still persists, let us not forget, in Spain, Portugal and Argentina. They are fully aware of the evil of corrupt politicians, of the embezzlers, dope peddlers and gamblers that infect our society, and of the more serious rapaciousness which is manifested in the struggle between classes and races. But they see these things not as an evil from which they can self-righteously disassociate themselves, but as symptoms of a wide-spread moral breakdown to which we all to a greater or lesser extent contribute and for which, therefore, we are all responsible. "For all have sinned and come short of the glory of God." (Romans, 3:23)

"Short of the glory of God," that is the real cause for weeping. The true mourners



SAINT STEPHEN HARDING



not distressed because the world today is an unpleasant place where men feel insecure, where wickedness flourishes and goes unpunished, where peace and comfort and a sense of well-being are hard to find. These are but the just and inevitable consequences of our selfishness. The real cause for mourning is that, although God in Christ over nineteen hundred years ago brought to earth the kingdom of heaven and called men into the so-called Christian civilization of today, the so-called Christian nations, yes, and the so-called Christian Churches have obscured the Gospel by selfishness and difference and insincerity that souls today can no longer hear His call and enter in. "Woe unto you, hypocrites! for ye shut the kingdom of heaven against men: for neither go in yourselves, neither suffer ye them that are entering to go in."

Is this indictment unfair? Has not our western civilization tended more and more to picture the good life in terms of material things—two cars in every garage and a television set in every living-room—instead of eternal values? Has not our country, with its sacred doctrine of separation of Church and state, gradually transferred all the major concerns of life—marriage and divorce, education, welfare—to the state where they are operated on sub-Christian standards? Have we not been told on the authority of the Supreme Court that the constitutional guarantee of freedom of religion means freedom from religion? Is it any wonder that the majority of our citizens live and die indifferent to God? Has not our Church,—to mention no other—too often been content with getting a pitifully small percentage of its people to Church occasionally on Sunday, and had to spend its best efforts raising money to keep its parishes going, because our people cannot be induced to support our present work, let alone expand our missions, without everlasting prodding? And have not we ourselves too often been content with a humdrum respectability, a mere formal performance of the minimum, or less than the minimum, of our routine Christian duty? Is there not grounds for mourning in all this?

Yes, this second Beatitude bids us do



SAINT JOHN THE EVANGELIST

some searching of soul. If it is real searching and true mourning, it will issue in penitence. "For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Corinthians, 7:10) It is not enough to shake our heads over our sins and mutter, "Tut, tut, how sad!" It is not enough to be ashamed of our sins and to cover them up with a thick cloak of self-justification. It is not enough to succumb to self-pity over our short-comings and conclude there is nothing we can do about them. For although we cannot cure our sins, God can. Our part is to face ourselves honestly, to go to God confessing and admitting our sins. We put ourselves in His hands, just as we are. His love can then reach out to cleanse and restore us and to give us the power to do His will better in the future. We go forth from that experience revived and strengthened—in a word, comforted. For that is what the promise of comfort means. The word comfort comes from the Latin *fortis* which means strength. It is not a sentimental pat on the

back. It is to be strengthened with the power of Almighty God when we let Him into our souls by an act of honest and humble penitence.

This Beatitude, then, is a call to penitence. Sincere penitence must start with mourning for our own sins. It is the height of hypocrisy and self-righteousness to mourn for the sins of others before we have mourned our own. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (St. Matthew, 7:5) We begin with penitence for our own sins. But we must not stop there. Penitence should not be thought of as a private transaction between me and God, whereby I find for myself an escape from the consequences of my sins and leave the wicked world to wallow in its evil. That also would be selfish. If we bear in mind the wider scope of this Beatitude, the blessedness of them that mourn for all sins that hinder the realization of the kingdom, it gives the proper perspective for our penitence. Having first repented our own sins, our personal responsibility for evil, we then go on to shoulder something of the burden of the world's sin. We offer ourselves, in union with Christ, to work and to suffer for the redemption of the world.

To suffer. This Beatitude, rightly understood, demands a constructive attitude toward suffering. Worldly mourners are bewailing the suffering itself. They consider that to be the evil and their one desire is to see it removed. They blame it on their enemies, whom they assume must be God's enemies, and they call on Him to destroy those enemies and to restore their own peace and happiness. Godly mourners, those

who mourn for sin in themselves and others, welcome suffering as the divinely appointed cure of sin. Our Lord Himself teaches that suffering, freely and willingly borne, is the necessary means of redeeming the world. In the Garden of Gethsemane, He prayed, "O my Father, if it be possible, let this cup pass from me." (St. Matthew 26:39) His human nature shrank from the pain of Calvary, and even more from the sin that would be committed in inflicting it upon Him. But it was not possible that the cup be removed. There was no other way that the world could be redeemed. So He prayed, "O my Father, let this cup may not pass away from me, except I drink it, thy will be done." To His disciples He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (St. Matthew 16:24)

The godly mourner welcomes the suffering that comes to him, as the means by which his sin is purged away and his soul strengthened. He longs to share the suffering of others, to suffer for them, for the whole society in which he lives, if by this means he can contribute to its redemption. Read the lives of the saints. The way does not become easier for them as they grow in holiness. They suffer more and more as they are permitted to climb with Christ the road to Calvary, and like Him they rejoice more and more in the privilege. Truly they are comforted. They may not know in their earthly lives how large is their share in Christ's redemption of their times. Even through their suffering and through their mourning for sin that prompts them to bear it gladly as their contribution to the realization of the kingdom for which they long, they find Christ. With St. Paul they "glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us" (Romans, 5:3-5)

Blessed are they that mourn, for they shall be comforted.





# I Will Lift Up Mine Eyes

BY ROBERT LESSING

"And God saw everything that He had made, and, behold, it was GOOD!"

THE Perfect God of Holiness and Love looked out upon the heavens and the earth which He had created, and found that they were good. They were pleasing to Him whose standards are Perfection, Holiness, and Love.

Then He looked upon the *creatures* that He had made—and they, too, were good and satisfying to His standards of perfection.

In all the universe there was not a single blemish—not an unharmonious note. *ALL* that He had made was Good.

What a difference there is in the sight that meets His eyes today . . . so far as the earth and its creatures are concerned. Heaven remains as it was at the time of creation, but here, God has ruled unchallenged since the beginning of time. But in the earth a different story must be told, for God gave man dominion over the earth, and man has tragically betrayed His confidence.

The creatures of the earth today are beset on every side by trouble, sorrow, need, sickness, and all sorts of adversity. This is not God's handiwork, for in His perfection, and through His Love, God could not do that which is not Good. Man, through his selfishness and pride and perversity has taken a good world and made it a world of trial and tribulation until the whole thing now groaneth and travaileth in sorrow, and its creatures move about confused, unhappy, bewildered.

The Christian Gospel proclaims a note of victory and hope in the midst of all this unhappiness, for it speaks in positive terms and with full assurance of the day to come when God will once more rule in His earth, even as He rules His Heaven—with the rod of Justice and Mercy and Love.

But there remains for the *individual* Christian, the vexing problem of how to live his life, to keep his sense of balance, and to achieve a reasonable degree of happiness and

assurance while he still lives amid the ruins of God's Paradise on earth.

You and I, if we would live as sons of God, have got to understand our relationship to these troubles and adversities that assault us on every side and cause us to wonder why we must pay for each moment of happiness with days, or even years, of pain, and suffering, and loneliness.

In the quest of this understanding, we have first to recognize one truth: God never intended that these difficulties which trouble us should even *exist*, let alone rule our lives. Adversity is the fruit of man's sinful life in this world. Man has made the earth an ALIEN place for himself to dwell in.

By our refusal to live according to God's Will, and by our stubborn resistance to His Commandments, we have created in this world an environment in which we find ourselves restless and unhappy. Mankind is imprisoned by a system of life that has got beyond control.

Man was created *by* God and solely *for* God, and by living through the ages *apart* from God and substantially in ignorance of Him, man has thrown up a barrier between himself and the only Source of peace and contentment that he can possibly know.

In spite of all the artificial conveniences with which we have embellished our alien existence in this world—such as automobiles, airplanes, washing machines, and television sets—we are still as much out of place in this mode of life as a fish would be if it were cast up onto dry land. And, so far as our eternal state is concerned, we are in just as precarious a position as is the fish out of water.

But once again the Christian Gospel brings us a note of hope with assurance, and this time for the *individual* man—the assurance of happiness, peace, and fulfillment in this life.

While there is no blueprint for *escape*



from this world, there is, in the Christian Gospel, the "WAY" to happiness in the world. God, you see, has a way of turning adversity to His Own advantage, and to the advantage of those who earnestly desire to know His Love, and to share the rewards of His Holiness.

This Christian WAY may seem unfair and unreasonable to men who expect God to remove the thorns from the brambles which they, themselves, have planted. But this WAY does offer hope, and even strength, to men who see it as a Way of rescue—a Way for which they are expected to pay a price. And the price seems small when we compare it with the price that God paid through His Son in order that there might be a Way of rescue.

Now let us look at our problem in the Christian way.

Trouble, sorrow, need, sickness, and all other adversity *are* here in the world. This we know for sure. They are realities with which we have to live as long as we are in the world. To say that they do not exist, or that they exist only for those whose thinking is not proper, is the wildest kind of self-delusion. We simply have to learn to meet these difficulties head-on.

There are two ways in which we can do this. One is to be bowed down by them—to become broken in mind, spirit, and body by their continued assault—to become more self-centered and warped and, therefore, more wretched and unhappy and cynical.

The other way is to accept them as a

discipline, and be actually strengthened (not hardened) by them.

It is evident to those who think about it that the "things" of the world have not made life *really* happy or secure, and so it is folly to expect to find fulfillment in the "things" of the earth. Why not, then, make use of adversity to draw our attention *away* from the "things" and toward the One in Whom we *can* find fulfillment?

"I will lift up mine eyes unto the hills from whence cometh my help? My help cometh even from the Lord, who hath made heaven and earth."

One of the saints has said, "Trials are most helpful in detaching one from things of the earth." The trials of life *can* be used, and *should* be used, to point us upward to the higher life into which we were created—the life to which the Book of Genesis refers when it says: "God saw everything that He had made; and behold, it was GOOD."

God has made this possible by making us conscious of our suffering. If we were not meant to be higher beings, to live in a higher kind of life, we would probably long since have become hardened to adversity and would accept it now as a normal thing. But we know we are *not* hardened to it, and we are not getting any closer to being hardened to it . . . nor do we accept it as normal.

Think about these things, and see if they do not point us to a higher stratum of life.

Is it not possible that we are sensitive to pain chiefly because we were created to live *without* pain?

Is it not possible that we know grief because our higher environment admits no sorrow nor cause for grief?

Is it not possible that we are saddened and made lonely by the death of loved ones because in the kind of life to which we were created, there is *no* death or separation?

Is it not true that the blows of adversity strike us with mortal terror because we *simply live in a life that is alien to our basic nature as children of God?*

If the answer to these questions is affirmative, then we must recognize the uplifting fact that the life to which we *are* created





He in which there is no pain, no sorrow, no death, no separation. This enables us to accept these alien difficulties and trials as transient, passing, isolated events which are able to trouble us for the moment, but which give no power to alter our ultimate achievement of happiness, peace, and security.

The most damaging aspect of trouble, sorrow, need, sickness, and other adversity, is the FEAR which accompanies them. It is fear of trouble, fear of sickness and its consequences, and fear of death that brings us our greatest tribulation; and fear is born of the unknown.

When we are children, we are sometimes afraid of a dark room, because we do not know what lurks in the shadows. But when light floods the room, our fears are dispelled, for then we see before us familiar and friendly things. So it is with human adversity. We fear it because we do not understand it. When we can see these trials as temporary and passing shadows in a temporary and passing phase of our total life, and when we can convince ourselves that our true environment and our destiny are guaranteed in a perfect life of Love and Holiness with the Perfect God, fear disappears, and the terror of trials evaporates, and we meet each unpleasant and adverse event by itself, and conquer it with the knowledge that our soul *can* find rest in Him . . . NOW!

The pseudo-scientific techniques for adjusting man's personality to this human environment of strife and anguish and confusion cannot help but fail, for the fish can never be happy while it is high and dry on the beach.

The true Christian Life does not consist in learning to be happy about the chaos of human life. It does not consist of making the most of happy moments and shrugging off the hard years. That sort of thing is pure whistling in the dark—an illusion of escape from reality.

The Christian Life consists of living "detached" from earthly things—not apart from them, but at the same time, not imprisoned by them—knowing all the while that this human, mortal phase of life is but a moment



in the broad sweep of Eternity; knowing that far above and beyond and transcending these passing difficulties, we have a God who Loves us, who has prepared for us a place in which He, the God of Perfection, dwells Himself.

It is at this point that the Catholic Faith gives its greatest strength. For in it we are not asked to depend upon the vague and unsupported promises of a God who lives in another world in ignorance or unconcern of our trials.

On the contrary we are taught of a God who suffered all that we complain of, who took upon Himself all the pain and sorrow and suffering and adversity—and even *death*—that we must face; took them with all their force, and surmounted and defeated them, and then left behind Him His victorious Self—His Body and His Blood, that we may partake and be strengthened and encouraged to follow His WAY.

There is no force, no matter how evil, in all this world that can turn us from our path toward eternal peace if we live AT ONE with Him. He taught us this "Detachment" Himself:

"Have no thought of what ye shall eat, nor what ye shall drink, nor wherewithal ye shall be clothed; but seek ye FIRST the Kingdom of God and His Righteousness, and all these things shall be added unto you."

This is not the "most sure" way—it is the ONLY WAY. It is not an experiment in psychology. It is the WAY of God.



# Five Minute Sermon

By S. C. HUGHSON, O.H.C.

*"He came by the Spirit into the temple."*  
—St. Luke 2.27.

THESE words were written by St. Luke concerning St. Simeon, the aged priest who officiated in the temple at the presentation of the Son of Mary. The evangelist gives us a brief account of this holy man. He was one of the few who remained faithful in the midst of a faithless generation. He is described as being "just and devout, waiting for the consolation of Israel"; and the significant words are added, "And the Holy Ghost was upon him." His heart, ever hearkening to what God might say within him, had been able to read the signs of the times, and to receive from this same Holy Spirit special revelations as to God's immediate dealings with His people.

It is not known how, when, or where the revelation was granted him, but the spirit had revealed unto him that it was the will of God, that, aged man as he was, "he should not see death before he had seen the Lord's Christ."

It is not to be thought that this promise was such a confirmation to the old man of the grace that had been given him that it might not be possible for him to cast it away. Every gift of God is given under certain conditions. He does His part; we are to do ours. The Scriptures might seem to be full of absolute promises, promises made with no conditions, but he who would take them in this way, fails to grasp one of the first principles of God's covenant with man. Indeed, the very word covenant, implies an obligation on both sides. Our Lord said to His disciples on one occasion, "that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The words were spoken to St. Peter; and the promise seems to have been made to Judas Iscariot as well as to those

who were to be true to the end. But we know full well that Judas did not reap this promise, unqualified though it seems to have been, for the reason that he did not fulfill the conditions; he did not do his part.

A like principle applied to Simeon. The promise was made to him but always on the condition that he fulfill the call of God,—that unceasing and progressive call which comes to every man whatever be his vocation. In order to see the lesson which we are to learn from the feast of the Purification, we are to examine what is told us concerning St. Simeon's way of responding to this call. St. Luke reports the coming of the Blessed Mother with her Child to the temple "to do for Him after the custom of the law," and he says that Simeon, at that moment, "came by the Spirit into the temple."

We have no reason to think that the Spirit made any extraordinary manifestation of His will at this time. Doubtless there was an inner urge to prayer, the Spirit speaking to him as He might speak to one of us at any time, suggesting through the still, small voice of conscience, that he turn his heart to God in prayer. How easy would have been to have delayed to respond! There is no reason to think that this particular call came on this day in any way different from the ordinary. The Spirit was in continual communication with the aged saint, guiding and directing him just as He seeks to guide and direct us. Perhaps no day passed that he did not feel the call to prayer; and no such day passed that he did not swiftly make answer. No other such call came with any special manifestation, it came with no special thrill. He knew not when the Lord's Christ should come, but he held himself ever ready. Easily might he have said to himself—"A hour hence will do as well; let me finish that upon which I am at this time engaged and having finished, I will seek the temple courts." None of us would say that

is would have lain any great infidelity, by definite turning of his back upon God. Had the old man failed to answer the call at the moment the call was made, the Lord's Christ would have come and gone, and he would have seen Him not.

Is the promise of the vision of the Lord's Christ made only to holy men of old? Is there no vision which our eyes can see, no blessing of His presence that can bring strength, peace, and joy to our hearts? Not so does the loving revelation of God instruct us. Even as Simeon of old took the Incarnate God into his arms and into his heart. Then so may we receive Him. More than this, He longs to come to us and to dwell with us, for to us has been given the pledge, "Lo, I am with you alway even unto the end of the world."

But just as holy Simeon had a condition to fulfill, so have we. The Spirit speaks continually to us. He has been given us as our Guide and Teacher, in an even more intimate and effective way than in the days before the Son of Man was glorified. I feel in my heart an impulse to prayer, an urge to some good work. In all these things I seek to find the Lord's Christ. These are as truly ordained and appointed of God to be the means of my laying hold of Him, as was the Presentation in the temple the divinely appointed occasion of Simeon's seeing Him. In both cases the condition is the same. Am I practising my heart and will to respond promptly, easily, sweetly, to the call of the Spirit? If I make the Lord tarry my leisure; if I wait for some more convenient season, the Lord may come to His temple, and await me there, and I will see Him not.

We sometimes wonder at the spiritual barrenness of our lives. We grow discouraged because while God seems to give inferior blessings to others, his vivifying touch seems absent from us. The blame lies nowhere save at our own door. At some special time, in some special work, at some special place, He sends the impulse to visit His temple, and we resist it, we put it off. The grace and blessing was there in all its power and beauty, but we failed to do our part, and the gift was forfeit. Each



THE PRESENTATION IN THE TEMPLE  
(Courtesy of the Metropolitan Museum of Art)

occasion bears with it its own grace, and if we do not gather it into our hearts at the right time, it is a grace lost forever. Other graces may come; rich gifts of His love and peace, but that particular grace once lost, will never come our way again; and to whatever measure of grace is lost here, corresponds a measure of forfeited glory in the kingdom at the end.

The Spirit longs to lead us; the faithful soul longs to be led. Where the One calls and the other responds, there is the rich flood of grace flowing out from the heart of God into the heart of His servant. The vision and power of the Lord Christ is made real, and the soul which is faithful, as was blessed Simeon, will be able like Him in the end to sing its *Nunc Dimittis*,—"Lord, now lettest Thou Thy servant depart in peace for my eyes have seen Thy salvation."



# Father, I Have Sinned

BY DOROTHY HOWARD

"A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me. . . .'"

ON the surface, this request seems innocent enough. Many of us may even feel a sneaking sort of sympathy for the brave young man who wanted to cut loose from stuffy security and go out to see the world on his own. It sounds like high adventure, and each of us thinks it can be done without committing the lurid misdeeds of the younger son. What we fail to see is that all his subsequent sins (and ours) can be laid at the door of this first great mistake of seeking one's independence from God, for that is what really made the Prodigal Son desire to leave home.

Taking the talents and powers with which he had been endowed, he turned his back on the house of his father and set off to live his own life. Since man is endowed with free will, he is allowed to make this trial. God compels none of us, so that our destiny is inevitably of our own choosing. When we find that the satisfaction of our senses and our pursuit of worldly ambitions interfere with fulfillment of our Christian obligations, we are faced with a choice. To some of us it may come as a dramatic and definite decision: to accept God completely or to reject Him utterly. Most of us do not see it that clearly because of our long habits of self-deception and hypocritical adherence to convention; but whether we turn our backs quickly and boldly as did the Prodigal son; or slowly, bit by bit, missing church services more and more, making Communions less and less, praying seldom, if at all, we have nonetheless made our decision. A man who dies of a lingering illness is quite as dead as the one who expires suddenly.

Then, when 'he has spent all,' squandering mind, body and soul in selfish satisfaction, he sensed the great emptiness of his life and he 'began to be in want.' Some of us, unfortu-

nately, may never realize this want, but shrink from one worldly gratification to another, even seeking vainly to feed our soul's hunger on the bare husks which the world supplies.

Those, however, who do perceive the emptiness, who begin to recognize that springs from spiritual sources, though they may tarry awhile in the desert land, will eventually begin to yearn for the father's house. But the gap may be large between the first faint longing for home and the actual decision to return and many there are who fail to bridge it.

'When he came to himself' he recalled first of all the glorious fullness of his father's house—'bread enough and to spare' for his whole household. Here we may compare the fullness of the Church with her wonderful sacraments providing for every need of his faithful children. Then the errant son faced seriously his own emptiness—the horrible vacuum which unbridled self-love must inevitably produce. Finally, he acknowledged his own guilt, facing honestly the sins of pride and lust which had brought him to his present dreary condition. He did not stop, however, with this private admission of his wrongdoing, presumptuously expecting his father to search him out where he was and restore him to his former place, nor did he slothfully put off his return until he was weak or sick to make the journey. Instead, 'he arose and came to his father' and, strangely enough, once begun, the journey was neither so long nor so tedious as he had anticipated. The longing to be once more in his father's house, warmed and sheltered by his love, overshadowed the depressing and humiliating awareness of his degradation. Similarly, the horror of exposing our fallen state decreases as we begin to be sorry enough for our sins to welcome the pain of open acknowledgment. Our heavenly Father knows our filthiness better than we know ourselves. He has witnessed every ugly thing we have ever thought or spoken.

He. But that He has mercifully spared us the horror of suddenly realizing His presence in the midst of our sin is not to say He has ignored or condoned it. We are free will and He will not force us to penance however much His heart longs for us.

While he was yet a long way off' the prodigal caught the first glimpse of his father hastening to meet him. Again he is fully aware of his dilapidation, the outward sign of his willful disobedience. For a moment, seeing himself in his true condition of alienation and at the same time perceiving the tender, forgiving love of his father which has not changed at all, he feels he cannot bear to go on. Here is the blow to his pride which is almost unendurable: the realization of our own sinfulness coupled with the awareness of the great, enduring and merciful love of God. The two seem irreconcilable yet are perfectly, withal mysteriously, reconciled in the Cross and only there.

And the son said unto him, 'Father, I have sinned. . . .' However, great the sins, however black and ugly they may be, they

need only be laid by a sorrowing and penitent heart at the foot of the Cross and the pardon which proceeds from God through the lips of His priest flows in to wash and purify the soul and restore it to its baptismal innocence. Even as the angels rejoice, the penitent's sorrow is turned to joy in the blissful knowledge of his forgiveness, and in childlike faith he accepts the gracious pardon of his Father and the sweet consolation with which it is invariably accompanied.

For when the Prodigal son confessed his sin his father remembered it no more against him—"For this my son was dead and is alive again, was lost, and is found." Not content with forgiveness only, his father heaped fresh favors upon him as he commanded 'the best robe' to be put on him and 'a ring on his hand and shoes on his feet.' So is the penitent sinner not only assured of absolution in the Sacrament of Penance, but inflooded with strengthening grace as well.

Then is all the bitter humiliation of self-revelation transformed into true peace of mind and heart and soul as he departs with the final blessed assurance, "Go in peace; the Lord hath put away all thy sins."

## The Order of St. Helena

### Helmetta Notes

December began with Father McCoy's retirement: a sad loss to the Order of St. Helena. It was through Father McCoy that the house in Helmetta was lent us when we greatly needed it. Father has served as chaplain to the convent since we have been there, and he and Mrs. McCoy have been among our most generous friends. Our gratitude and affection and good wishes go with him. No one can take Father McCoy's place, but Father DuBois from Spottswood and Father Sickles, the student chaplain at Rutgers, between them offer Mass in the chapel three days a week, and on Sundays the Sisters go to Spottswood.

On December 1 five sisters went to Westfield for Father Gill's Life Profession, and the tenth four sisters went again for Father Bicknell's ordination.

Father Gunn has continued his instruction on the Religious Life, coming one day

each month and remaining the day following.

On December 18 Sister Mary Florence spoke on "Christ in Christmas" and the sisters' life and work at Asbury Park. Sister Jeanette conducted a retreat for women at the convent.

Some parish visiting, Sunday School work and practicing the "Great O's" began our Christmas. On the twenty-third we searched the pine barren and swamp for stray branches and bits of green for our Christmas decoration. Christmas Eve brought the anticipatory busy-ness of decorating the house and arranging interesting mysterious boxes, chiefly from the families of the novices, around the Christmas tree. Then early supper, forty winks and the wonderful walk through the clear air to the Midnight Mass in the parish church.

On the twenty-ninth, Sister Katherine, Companion, renewed her annual vows.



### Notes From Versailles

Late autumn and early winter is when we plant trees in Kentucky. Every year we try to put out a few things the children and the birds will enjoy. This year it was a few Chinese chestnuts. All our native chestnuts have been killed by the blight, but we hope these that have survived in China can withstand the vicissitudes of the grounds of a boarding school.

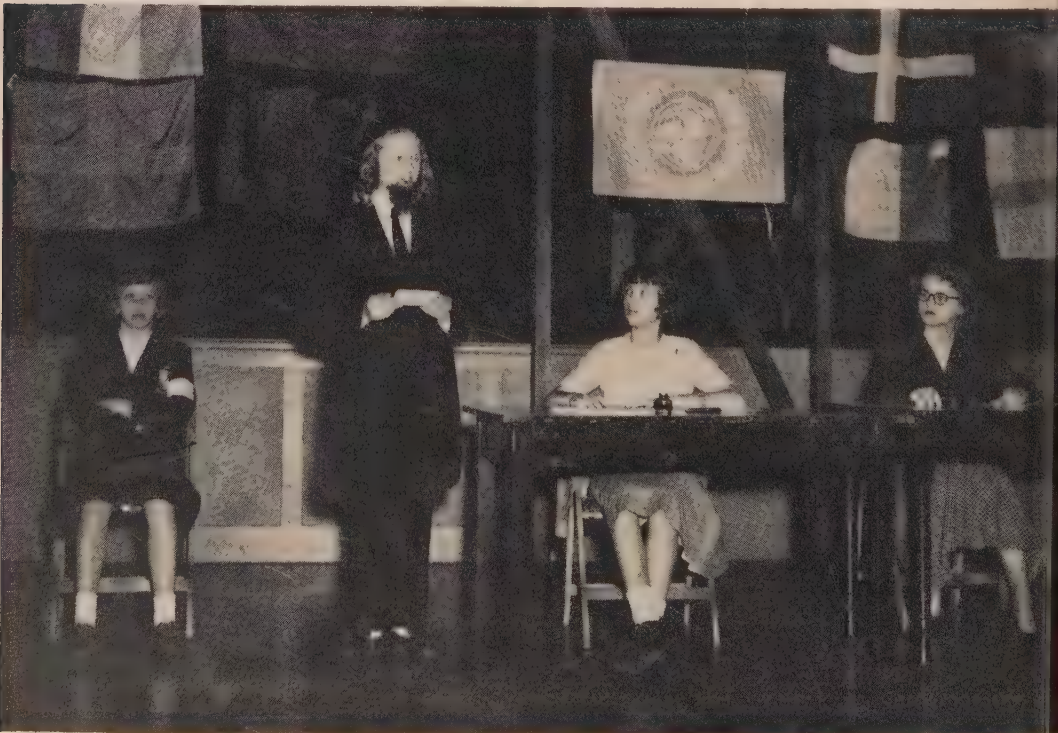
While the tree planting was peacefully finished outside, the usual state of excitement before Christmas took possession of the school.

First the formal Christmas dance on December 6. We call both it and the dresses worn to it, "formals." The decorations are extensive and the excitement intense. In addition to the usual things we had this year a white Christmas tree against the new blue velvet stage curtain. The girls in their

"formals" looked pretty and graceful and had plenty of partners "in spite of the draft."

On the twelfth the Guild of St. John the Divine gave its annual Christmas party at which the Lower School gave its pageant. This year the party was for Negro children and their parents, and the gymnasium was a crowded, happy place.

On the thirteenth we gave Dr. Underwood's Christmas opera, "The Holy Night." The proceeds went to the local Red Cross to buy fuel for a needy family. Then came a visit from Sister Josephine—a happy event not only for the convent, but for the school—for she used to be "corridor sister" for the big girls. While she was here we had the Christmas banquet: a big "formal" event with candles and tablecloths instead of electricity and bare tables, and carefully approved joke presents, none of which may cost more than ten cents. Some are very funny. Everybody had a good time (and



UNITED NATIONS SESSION  
Margaret Hall School

od dinner) and nobody's feelings were hurt. And the holidays began the next day. At the convent during vacation we sing the Divine Office instead of saying it as we do in term time. The sisters make their retreats, a few guests come and go, and there is the midnight Mass in the school chapel. Christmas day the Sisters all dined with their guests at the school.

On December 30 we entertained our alumnae at tea, and ended with Vespers in the school chapel.

January 5 vacation was over and we were glad to have everyone back with no accidents. School tempo was quickly picked up again. Exam week was followed by Conference Week at the end of January. During Conference Week all regular school work is put aside and our general subject is considered from as many angles as possible, and reports are made by students elected by their classmates. This year by request we did the United Nations for the second time. The special speaker for one day was

our friend, Mr. John Hite, of the American Foundation for Political Education. In the morning he lectured on the great moral questions involved (Mr. Hite is himself a Thomistic philosopher) and in the afternoon he led a discussion and answered questions.

During the week courses were given on Korea, the U. S. S. R., Israel, Iran, the Netherlands, South Africa, British East Africa and Morocco and Tunis, with special topics of customs, religions and resources and the history and problems of today.

The last morning of the week a mock meeting of the General Assembly was held. A résumé of this week's work was contained in the reports before Assembly, (In the photograph the representative of Israel is speaking) and in the afternoon there were written examinations.

Then awards were given: two for the best reports and one for the best total record. The winners are not known until Prize Day at the end of the school year.

## Book Reviews

BOLAHUN. *An African Adventure*, by Dr. Werner Junge. Translated by Basil Creighton. Illustrated. p.p. 248. G. P. Putnam's Sons, New York. \$3.75.

Dr. Junge's excellent account of his ten years in Liberia was published several years ago in German. Now it is available in English. Those interested in Africa are glad to have this careful translation by Basil Creighton.

Dr. Junge was engaged first to come to Bolahun as physician in charge of our Holy Cross Mission hospital. His story quite naturally stresses the medical aspect of the mission. He could not be expected to cover our evangelistic, or our educational or social programmes. His account of native customs is at once informative and dramatic. He is a careful, accurate observer.

The author adopts a rather liberal view of the native custom of polygamy. But here he is speaking only for himself, not for the Church. Along with witchcraft, polygamy is one of the toughest problems missionaries have to

face. We regret also the Doctor's account of certain differences with Liberian officials. But here again we must realize that he is speaking for himself. What he relates does not imply that our missionaries have that same attitude.

Dr. Junge carried his excellent work at Bolahun for several years, until, to our great and lasting regret, we could no longer retain his services. The world-wide economic depression pinched Holy Cross Mission also, and it was necessary to retrench. But it happened just at that time that a doctor was needed for St. Timothy's Hospital, Cape Mount. This lovely site lies right on the sea coast, but with outstations extending many miles back into the Vai country. Thither Dr. Junge moved.

Here, as at Bolahun, Dr. Junge was most helpful and co-operative. He not only managed the hospital efficiently and established medical dispensaries in the interior under native workers, but in co-operation with the Liberian government, set up a



leper colony. That was on Massateen, an island in Fisherman Lake.

Dr. Junge's stay in Liberia was brought to an abrupt close by World War II. He had to return to Germany where he still resides. But while he and his wife were at Cape Mount they received the sacrament of confirmation, and became devout communicants of the Episcopal Church. If his African experience cannot match the long years of Dr. Albert Schweitzer on the Ogowe River in Gaboon, he was able to make a lasting contribution as a skilled Christian mission doctor at both Bolahun and St. Timothy's.

We recommend Dr. Junge's *Bolahun* as an interesting, highly informative book. It will be of special value to mission study groups, especially to Woman's Auxiliary classes this winter. For the general reader there are to be found a sympathetic understanding of the ingenious African, and some thrilling adventures. We hope that this fascinating volume will meet a very wide circle of readers.

—R. E. C.

THE CHRISTIAN HOUSEHOLD, by *Anne Proctor*, Longman's, Green & Co., New York, 1950, 87 Pages, Paper 60 Cents.

We are particularly happy to recommend this forthright book by the mother of six children. Pleasantly, but quite plainly,

she writes about Sunday worship, family prayer, the duties of fathers, the question of punishment, the Christian attitude to death. She cuts across most of the sentimentalities of our day, but not because of any theory; she tells what she has learned the hard way. She speaks for Christian common sense.

—J. S. H.

ANCIENT CHRISTIAN WRITERS, Vol. XV

*Saint Augustine*, SERMONS FOR CHRISTMAS AND EPIPHANY; translated by *Thomas Comerford Lawler* (The Newman Press, Westminster, Md.) pp. 249. Cloth. \$3.25.

Christianity has probably never known a greater preacher since New Testament times than Saint Augustine. Certainly down through the ages he has exercised more influence than most composers and deliverers of sermons. The sermon is the first product of a cleric that becomes dated, and this may be attributed to one salient reason: he preached for his time only. It is often tedious to read old sermons, especially when you know little of the religious climate of that particular era, and when the preacher was conspicuous for that age and no other. This means that in order to be a great preacher, one must not only have power of composition, but theological penetration. Now Saint Augustine had all the endowments



CANDIDATES FOR INJECTIONS—ST. JOSEPH'S HOSPITAL

and training to make his sermons endure. Christianity has scarcely seen or known a more penetrating mind than his, and taught the finest tradition of rhetoric the declining Roman Empire knew, he was excellently equipped to convey his message in his own time. Despite the great length of many of his discourses, he was listened to by large congregations. But the grasp on Christian theology makes the Bishop of Hippo a teacher for all ages. We find him more modern than Lacordaire or Phillips Brooks; certainly more so than Bossuet or Tillotson. Even the nervous effeminacy of Newman and the turgidness of Frederick D. Maurice, make striking contrasts to the virility and clarity of Saint Augustine.

This volume gives the reader sermons for Christmas, New Year's Day (significantly, he is delivered against the pagans) and Epiphany, and all commend careful study. It will also repay any priest to read these in the light of his own sermon composition.

The translator has been faced with great difficulty which has been happily surmounted. If there is one fault which may be found in Saint Augustine, it is his almost obsession with words. As a rhetorician he could not escape the desire to wrestle with words, play with them, contrast them with similar words and employ them for their sound. When you know Latin thoroughly this can be a delight, but in translating, his predilection of the author becomes a stumbling block. The editor has humbly faced this problem and given the Latin in the notes, so as to let the informed reader wrestle with the problem for himself, and to enable the tyro to gather that there is a deep mystery of word play. This is a wise solution the reviewer can testify after having translated one of Saint Augustine's Easter sermons for this magazine.

A final word of commendation must be added. The translations are skilful in that they are put into English and are not simply renderings of the texts into stilted and clumsy prose. The book is set in such type that you can read the sermons without danger of impaired vision, unfortunately seldom true of the previous editions by other publishers.



It is hoped that The Newman Press will add to these twenty-three some of the great Easter and Pentecost sermons of Saint Augustine.

—J. G.

MOMO, BOBO, AND MUSA, by *Lois Robison* (Greenwich, Conn.: The Seabury Press, 1952) Children's Edition. Paper. 35 Cents. Primary Teacher's Manual, pp. 31. Paper. 35 Cents.

The mission study of the Church for this year is the work in Liberia, and this is presented in an attractive way for primary Church School children in this set.

LET'S GO, by *Lois Robison* (Greenwich, Conn.: The Seabury Press, 1952) Teacher's Book, Junior. pp. 48. Paper. 35 Cents.

This is a fuller account for older children and is well supplied with photographs giving some idea of the work being done in Liberia. Friends of the Order of the Holy Cross will be interested to find that the second chapter is a descriptive visit to Bolahun. The picture on the back cover was taken at our mission, but unfortunately Bolahun is spelt "Balahun," and it is obvious that there are girls present with the nun, although the caption mentions only "boys."

—J. G.



## How Humble Are You?

BY THE CHILDREN OF CALIFORNIA

The following is compiled from work sheets filled out by the children of St. John's, Chula Vista, Diocese of Los Angeles, in April, 1952. The directions given them were as follows: "Make an alphabet of the sins that grow out of pride. An alphabet of dogs would be: Airedale, beagle, collie, dachshund, etc. An alphabet of fruits would be: apple, banana, cherry, date, etc." Please excuse adjectives, nouns and verbs in the same list: this was not a lesson in grammar.

Airs, anger, arguing, arrogant, avarice, aversion.

Backtalk, belittling, belligerent, bickering, bitter, blaming, boast, bossy, brag, brutal, bully, busybody.

Careless, cheat, complacent, conceit, contempt, covet, cross, cruel.

Deceit, defiance, despair, despise, disagreeable, discontent, disdain, dishonest, disloyal, disobey, disrespect, domineering.

Eavesdropping, effrontery, egoism, enmity, envy, exaggeration.

Falsehood, faultfinding, fibs, flattery, foppery, fussy.

Gloating, gloom, gossip, greedy, griping, growling, grudge, grumpy.

Hard-headed, harsh, hate, haughty, high-hat, hot-headed.

Ill-mannered, ill-tempered, ill-will, impatient, imperious, impolite, impudent, ingratitude, insolent, interrupting, intolerant, irritable.

Jealous, jeering, jibing.

Kill-joy, knocking, know-it-all.

Lazy, lordly, lying.

Mad, malice, mean, meddle, mock, morose.

Nagging, names, narrow-minded, nasty, neglect, niggardly, not admitting.

Obdurate, obstinate, opinionated, ornery, ostentation, overbearing.

Pester, plume, pompous, pouting, prejudice, pretend, prig, prying, pugnacious.

Quarrel, quibble, quick temper, quit.

Rage, rancour, rash, rebel, reckless, resentment, revenge, revile, ridicule, rude, ruthless.

Sassy, scandal, scorn, self-esteem, selfish, severe, show off, slander, sly, smart, smug, sneer, snob, sour, spite, stubborn, sulky, swagger, swank, swear.

Tale-bearing, tantrums, tattling, taunting, teasing, temper, top-lofty, tormenting, truculent.

Ugly, unabashed, unbelief, unfair, unfriendly, ungrateful, unkind, unreasonable, unscrupulous, untruthful.

Vainglory, vanity, vindictive, vulgar.

Waste, welching, whimper, whine, wilful, wrath.

(After XYZ it said, "No, don't try these!" But a clever parent insisted on adding Xenomania, Yapping, and Zealotry.)

## Current Appointments

*Father Superior*, now on his way east again, with his ultimate destination Holy Cross Monastery, is stopping off at Omaha, Nebraska, to preach at Saint Barnabas Church on February 8, and later he will make visits to the convents of the Order of Saint Helena at Versailles, Kentucky, and at Helmetta, New Jersey. On February 27 he will preach at Trinity Church, Waterbury, Connecticut, where members of the community will be taking regular weekly engagement throughout Lent.

*Father Kroll* will conduct a mission at the Church of the Mediator, Allentown, Pennsylvania, February 18-March 1 (with assistant, see below). Coming back through Philadelphia, he will give another talk at the Laymen's Union of Philadelphia on March 3. He will take the second preaching engagement at Trinity Church, Waterbury, on Friday, March 6.

*Father Hawkins* will supply at Saint

## BOLAHUN NEEDS

1. Laboratory hospital technician at once.
2. Volunteer priest, to take the place of Fr. Krone.
3. Volunteer woman teacher, preferably for high school grades.
4. Volunteer doctor, to succeed Dr. Beasley, whose term of service expires September, 1953.

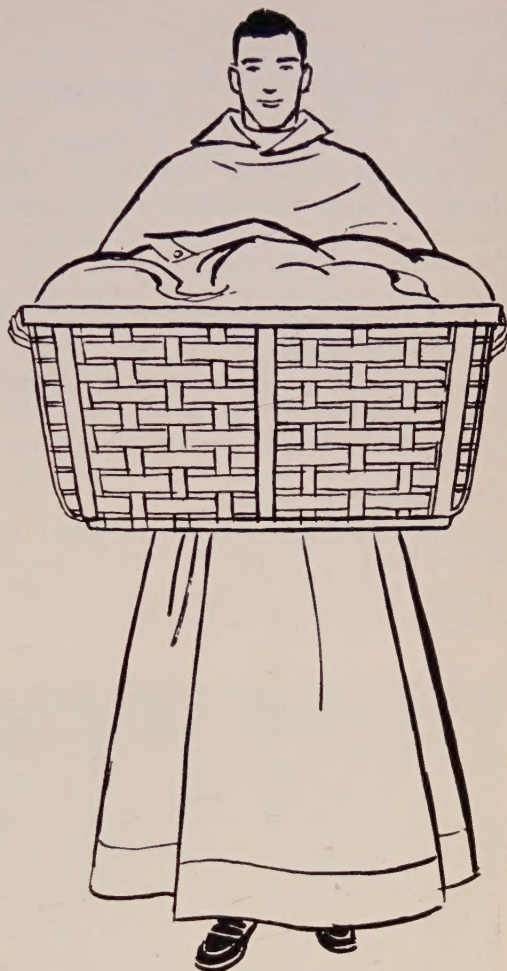
James' Church, Lake Delaware, on two Sundays: February 1 and 8. He will give talks on the work of our mission in the hinterland, first at Saint Mark's Church, New Britain, Connecticut, on February 11, and later at Saint David's Church, Baltimore, Maryland, on February 24. His month will be filled also with engagements. From February 20 to 23 he will conduct a retreat at the House of the Redeemer, New York City; on March 1 he will conduct a quiet day at Saint Bernard's School, Bernardsville, New Jersey.

*Father Parker* has an engagement on February 17 to show the slides on our African work and to speak to the Woman's Auxiliary at Saint John's Church, Yonkers, New York.

*Father Packard* is not going to let the little grass of winter grow under his feet. Despite the appointments which follow, we are credibly informed that this is not an exhaustive list of his activities for the month. From February 8 to 15 he will conduct a mission at Saint Thomas' Church, Farmingdale, Long Island. This will be followed by a quiet day for the girls at Saint Mary's-in-the-Field, Valhalla, New York, on Ash Wednesday, February 18. On the 20th there is an engagement to give a talk on our Liberian Mission work for the Council of Church Women, meeting at Milford, Connecticut. On Sunday, February 22, he will give a talk on the Religious Life to a regional meeting of the Young People's Fellowship, at Trinity Church, Newport, Rhode Island. For him the next month is started out with two quiet days, the first at Christ Church, West Haven, Connecticut, on Sunday, March 1; the second at All Saints' Church, Worcester, Massachusetts, on March 4.

*Father Bicknell* will assist Father Kroll with the mission to be preached at Allentown, Pennsylvania.

*Father Adams* is engaged to conduct a retreat for clergy at Racine, Wisconsin, from February 8 to 13; after this he will return east and hold a quiet day at Saint John's Church, Bridgeport, Connecticut, February 17; and will preach in the Lenten engagements at Trinity Church, Waterbury, on February 20.



*Father Gunn* will continue the missions which he is preaching in the Diocese of Texas during February. These are as follows: Saint John's, LaPorte, 1-6; Church of the Good Shepherd, Houston, 8-13; Saint Andrew's Church, also in Houston, 15-22. After this work-out, he is planning to escape for a little quiet to Saint Andrew's, Tennessee, and from there he will go to Raleigh, North Carolina, for an engagement to preach a series of noon-day sermons, March 2-6.

### Notes

*Father Superior* completed his month's visitation at Mount Calvary Monastery, Santa Barbara, California, and although at



the time of compiling these notes we have not heard of outside appointments, we know that he has been engaged in preaching on the west coast and giving retreats.

*Father Kroll* spoke twice in January to the Laymen's Union of Philadelphia, and also gave a talk on the work of the Liberian Mission at Saint Mary's Chapel of Saint Mark's Church in the same city. This veteran of the mission field gave a talk on the same subject at Saint Augustine's Church, Brooklyn, on January 25.

*Father Hawkins* continued supplying for Bishop Campbell during his absence, with the spiritual oversight of the Community of Saint Mary, holding a retreat at the Bay-side house on January 21.

*Father Bicknell* preached one Sunday at Saint Mary's Chapel, Mount Calvary Church, Baltimore, Maryland, as a return engagement after his mission last fall.

*Father Packard* gave a talk on the work of the Liberian Mission at Trinity Church, Waterbury, Connecticut, on January 11 and concluded the month with retreats at Albany, New York.

*Father Gunn* started out on his winter trek for Texas where he will be conducting missions for a month. The first on the list was held at Saint Paul's Church, Navasota from January 25 to 30.

*Brother Sydney* and *Father Gill* left for Africa on January 3. They were driven down to New York by Brother George in the station wagon which was loaded to capacity, not only with the gear of the missionaries, but also with the spoils of the U. S. A. which will soon be put to good use at Bolahun. The plans were to spend about ten days in England and for the two to arrive in the hinterland about February 1 when the new school term starts.



THE HIGH ALTAR  
Holy Cross Monastery



# An Ordo of Worship and Intercession Feb. - Mar. 1953

- 5 Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *Christian reunion*
  - 6 Monday V Mass of Sunday col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the faithful departed
  - 7 Tuesday V Mass of Sunday col 2) of the Saints 3) *ad lib*—for the Priests Associate
  - 8 Ash Wednesday V Before Mass blessing and distribution of ashes at Mass col 2) St Simon BM 3) of the Saints pref of Lent until Passion Sunday unless otherwise directed—for the spirit of penitence
  - 9 Thursday V Proper Mass col 2) of Lent (Ash Wednesday or of the Saints) 3) for the living and departed—for the ill and suffering
  - 10 Friday V Mass as on February 19—for the Confraternity of the Love of God
  - 11 Saturday V Mass as on February 19—for our novitiate
  - 12 1st Sunday in Lent V col 2) St Joseph of Arimathea C 3) of Lent cr—for those to be ordained
  - 13 St Peter Damian BCD Double W Mass a) of St Peter gl col 2) feria 3) Vigil or St Matthias cr LG feria or b) of feria V col 2) St Peter 3) Vigil LG Vigil or c) of the Vigil V col 2) St Peter 3) feria LG feria—for the Oblates of Mount Calvary
  - 14 St Matthias Ap Double II Cl R gl col 2) feria 3) of Lent cr pref of Apostles—for the Seminarists Associate
  - 15 Ember Wednesday V Proper Mass col 2) of Lent 3) for the living and departed—for the American Church Union
  - 16 Thursday V Proper Mass col 2) of Lent 3) for the living and departed—for the Companions of the Order of the Holy Cross
  - 17 Ember Day Friday V Proper Mass col 2) of Lent 3) for the living and departed—for the Servants of Christ the King
  - 18 Ember Saturday V Proper Mass col 2) of Lent 3) for the living and departed—for the increase of the ministry
  - March 1 2nd Sunday in Lent Semidouble V col 2) St David BC 3) of Lent cr—for parochial missions
  - 2 Monday V Proper Mass col 2) St Chad BC 3) of Lent—for the Order of Saint Helena
  - 3 Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—for vestrymen
  - 4 Wednesday V Mass as on March 3—for Mount Calvary Monastery
  - 5 Thursday V Mass as on March 3—for Saint Andrew's School
  - 6 SS Perpetua and Felicitas MM Double R gl col 2) feria 3) of Lent LG feria—for the persecuted
  - 7 St Thomas Aquinas CD Double W gl col 2) feria 3) of Lent cr LG feria—for Church theologians
  - 8 3d Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for the perseverance of penitents
  - 9 Monday V Proper Mass col 2) of Lent 3) for the living and departed—for the peace of the world
  - 10 Forty Martyrs of Sebaste Double R gl col 2) feria 3) of Lent LG feria—for those in the armed services
  - 11 Wednesday V Mass as on March 9—for Christian family life
  - 12 St Gregory BCD Double W gl col 2) feria 3) of Lent cr LG feria—for the bishops of the Church
  - 13 Friday V Mass as on March 9—for the Liberian Mission.
  - 14 Saturday V Mass as on March 9—for the Confraternity of the Christian Life
  - 15 4th (Refreshment) Sunday in Lent Semidouble V or Rose col 2) of Lent 3) for the living and departed cr—for the just solution of economic problems
  - 16 Monday V Proper Mass col 2) of Lent 3) for the living and departed—for the Holy Cross Press
- NOTE—On lesser and greater Doubles in Lent Mass may be and the community Mass where the Divine Office is said should be of the feria V col 2) feast 3) of Lent



# Father Drake's Page . . .

## Do You Know . . . ?

. . . about the work of the Brothers of St. Barnabas? They are Lay Brothers living under vows, and they maintain two homes for sick boys and men. Many of their patients are incurables—confined to bed or wheelchair. Patients are accepted without regard to race, creed or color. The Brothers publish a small paper "Faith and Work" which makes interesting reading. Why not ask them for a copy? Address: St. Barnabas Free Home, Gibsonia, Penna.

## Locked Up ? ?

Recently, three of our Novices attended a service in a parish church. A woman was heard to remark, "My, what nice looking young men. I hope that they haven't committed themselves too seriously. They seem too nice and too young to be shut away in a monastery."

## Post Card . . .

. . . from a former "manager" of The Press says, "The January magazine is the best ever. Wonderful. Congratulations. God bless you all." Thank you, George.

## Bolahun . . .

In this issue we have a full-page advertisement of this interesting book, and should you be ordering a copy from the publisher, *please mention Holy Cross Magazine*. I mentioned last month that we had read the book in Refectory. When we came to chapter ten, the Reader (it was Father Packard's turn) almost bogged down; not because of the roars of laughter, but because he was having difficulty in controlling his own laughter. Life in a monastery can be so sad at times!

## Doctor Junge . . .

For the benefit of new friends we mention that Dr. Werner Junge, the author of the book "Bolahun" was, at one time, the resident doctor of our African Mission. We congratulate him on an exceedingly well written and interesting account of his African adventures.

## Lent . . .

This *could* be our last Lent in this part of the Church. Make the most of it. If you and I will try to keep a good Rule during the Forty Days it will strengthen our own lives and will also contribute to the life of the whole Church. Fr. Hughson loved to stress this forgotten truth by telling us that one short prayer, offered perhaps by a little child in China, would circle the entire world in waves of spiritual power, helping every member of the Body of Christ. Do we sometimes feel that our prayers "don't count"? That they are "no good"? God uses every prayer in ways which we can never hope fully to comprehend. Think of this, and get on with your *work* of prayer. If you will do your best, and I will do my best, we can leave the results to God.

## Card File . . .

Did you ever work in an office where you had charge of filing? It's quite a job. Our Magazine circulation is relatively small (only 3,000, with about 2,700 individual names), but keeping the address files accurate and up-to-date sometimes taxes our patience . . . believe it or not. Subscribers can help us in many small ways. Renew promptly. Use the Form we send in the magazine. In requesting change of address, give the Old as well as the New Address and your name as it appears on the magazine envelope. We make mistakes, but never intentionally!

## Thank You . . .

Our sincere thanks to all who so generously supported our work in The Press during the past year. Business was excellent. "Profits" small, but we had a happy year. Keep us in your thoughts and prayers. I remembered you all this morning at the Holy Sacrifice.

*Cordially yours,*

FATHER DRAKE,

*Priest Associate.*